

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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No. 23.

I WALKED THE SILENT SHORES ALONE.

I walked the silent shores alone,
And watched the waves that softly fell:
The dear, fond face I once had known,
The gentle hand that warmed my own,
At last, at last had bade farewell!

I walked the silent shores alone—
Alone with stranger-guests who came
To mingle with the ocean's moan
Dim stories sweet of lands unknown
Sent to a broken heart aflame!

I walked the silent shores until
The shadows touched more near and near.
Far on the cresting waters still
The boat careened beyond my will,
And night closed in, and doubt, and fear!

I walked the silent shores. Ah, me—
How weak were heart and hope that day!
The thought, O Voyager, of thee,
Rose thousand-faced from out the sea
And made my trembling soul its prey!

I walked the silent shores! How nigh
Were all the deep, remembered years!
I turned me from the darkened sky:
"Thrice-lovely spirit—doth thine eye
Beyond the waters dry its tears?"

HORACE L. TRAUBEL.

CAMDEN, New Jersey.

THAT which is gained by believing in a superstition or a falsehood of any kind at the beginning of an era is lost at the end of that era.

WHEN the tug and strain of life comes it is good to remember Carlyle's words: "Strength does not manifest itself in spasms, but in stout bearing of burdens."

THE Unitarian faith is the straight and narrow path of character; not the broad way which accommodates all mental reservations and verbal quibblings and which leads to the destruction of the moral life. *

A CORRESPONDENT suggests that "to many people nothing is more offensive than to have a moral principle forced upon them. If they are but half in earnest themselves, the truth may seem like an assault."

THE fact that men are commercially honest who are not morally so, and that very respectable, even excellent, people are utterly dishonest in the processes of thought is a fact that is satisfactorily explained by

evolution. Morals are learned from life and the great must precede the small. It is not true that he who will steal a pin will steal a horse, but he who will not steal the smallest thing will not be likely to steal a larger thing.

AN attempt to return to the ancient standards and a protest against modern innovations form the first signs of decay in a religion. Witness Luther, George Fox, Alexander Campbell and the Brahmo Somaj movement.

WHEN Sir Walter Raleigh at his execution was directed, according to some formalism or superstition of the church, to place himself upon the block in such a position that his face would look to the east, he replied: "It matters little how the head lies, provided the heart is right."

IN our use of the English language we are like a man who has inherited an ample mansion containing more rooms than he can use, but who, not satisfied to dwell at ease in his ancestral halls, puts up little unseemly lean-to's and additions along the wall and lives in them like a beggar.

THE *New Church Life* trusts the time will come when men will no more think of wearing a badge pledging themselves not to drink alcoholic liquors, than they will think of wearing one pledging themselves not to lie or steal—since all are alike sins no man should think of committing.

THE *Northwestern Christian Advocate* suggests that six hours of reading by every genuine American citizen upon the subject of civil service reform would revolutionize our state and national politics. The same paper thinks that if Mr. Bradlaugh had not been made a martyr it is not likely that he would now be a member of Parliament.

RABBI SONNESCHEIN of St. Louis, whose temple bears the significant name "*Shaare Emeth*", Gates of Truth, is the preacher in the *Church-Door Pulpit* of this week. He speaks of Darwin and Emerson. These he considers standing boldly forth among the writers and the prophets of the new Bible for the people. They are two great princes of peace, who have begun to prove that unity and liberty are simply correlative names for one grand spiritual force, which short-sighted man so far has not seen.

ALDEN'S *Library Magazine*, which contains more excellent reading matter to the square inch than any magazine known to us, furnishes in the present issue

the article in which Professor Huxley replies to Mr. Gladstone. Professor Huxley not only shows why Mr. Gladstone failed utterly in the attempt to reconcile Genesis to geology, but that such attempts must always fail so long as the interpreter of Genesis attempts to claim that any of the statements of that book may be verified by the geological record.

A CONSCIENTIOUS friend, moved to send her mite to help along our UNITY work, a work which represents her religious faith, says: "This is my going-to-meeting, inasmuch as I belong to no congregation and we have no church-tax to pay here." Here is an example for the believers in our liberal faith. If each would tax himself a mite and send it to this office, it would be invested in any one of half-a-dozen good ways; he would enjoy the sense of co-operation and fellowship, and the kingdom would come the faster.

IN 1872, Doctor Hodge, the interpreter of orthodoxy, did not hesitate to call Darwin an "atheist". In 1886, the *Advance*, the able and acknowledged organ of orthodoxy in the west, says: "Humboldt was not an atheist. The same is true of Darwin, and of many other foremost students of nature. They may be called God's great subterranean servants, working in the dark, eminent in carrying out his purposes, and interpreting his secondary processes, though waiting, it may be, for the clearer vision of another life before distinctly apprehending himself."

AN Episcopal brother is worrying himself about which side—the gospel or the epistle side, that is, the north or south side of the church—is the proper one for the celebrant to commence in offering the elements in communion. And what are we doing? Are not we too guilty? Awake, ye that sleep! There are such questions as temperance, pauperism, socialism, American landlordism, treatment of the criminal classes, and a host of other social questions. What are we going to do with these? We may ignore them, but they will not ignore us. Shall we try and bring to them honesty of purpose, a love of right, a devotion to our country, and the spirit of Christ which would have us do unto others as we wish others to do unto us?

A. W.

DOCTOR BELLOWS thirty years ago said: "Our great duty is to give the country and the world an example of what liberal Christianity, true to itself, effects; to show what form it takes on; what its spirit and temper are; and how noble, beautiful and grand it can be. To accomplish this, we ought to pay very little regard to the popularity of our sect, or the spread of our denomination; for these involve a necessary accommodation of our principles, methods, and spirit, to tastes, dogmas, and expectations, which are not according to the genius, nor favorable to the real development and spread of liberal Christianity. If we are perpetually asking ourselves why our organization does not extend itself; why the common

people do not run after our missionaries, as they do, for instance, after the Methodists; why every considerable town and village does not support one of our own churches—as if this were the fault of our theology, or our spirit, or our plans—we shall end in debasing the truth we hold, and in degrading the mission that belongs to us."

IN response to our recent invitation for "short metre" exposures of theological rubbish, here comes the following explosion of the "Total Depravity" dogma, by Brother Fisher, of Alton: "If a man really believed that his unconverted or heretic neighbor was what the old creed represents, 'totally depraved', he would act accordingly, nor trust him out of sight for a moment, nay, would not feel easy to sleep in the same house with him over night. But now, since he really does place confidence in him, relies upon his honor, takes pleasure in his sympathy, enjoys his society, holds his credit good, solicits his trade, trusts money and the management of business to his care, or even employs him as a teacher for his children, we have quite sufficient evidence that the talk of 'total depravity' is mere sectarian cant, and the doctrine itself a theological extravaganza."

It were not a bad thing for all who aspire to be thinkers, to read John Stuart Mill's "System of Logic". His chapters on fallacies are particularly useful. In one of these he illustrates how mankind have been prone to delude themselves not only with absurd medicinal remedies, but also with reliance upon the supernatural; and quotes the following from the "pharmacologia" of Doctor Paris: "The celebrated John Wesley, while he commemorates the triumph of sulphur and supplication over his bodily infirmity, forgets to appreciate the resuscitating influence of four months' repose from his apostolic labors; and such is the disposition of the human mind to place confidence in the operation of mysterious agents, that we find him more disposed to attribute his cure to a brown paper plaster of egg and brimstone, than to Doctor Fothergill's salutary prescription of country air, rest, asses' milk, and horse exercise."

APROPOS to the large questions now interesting the religious world and the wholesome tendency to appeal to the fathers, which ought always to mean the listening to the prophetic notes of those to whom it has been given to stand on hill-tops, we reprint the following note, from our issue of June 27, 1885, with this added word of emphasis:

The response of the venerable but ever youthful Doctor Martineau to the greetings of the English Unitarians, recently sent to him from their National Conference on the eightieth anniversary of his birthday, contains words of timely import to the Unitarians on both sides the water. Words so indicative of a spirit like our own Channing's, "always young for liberty", we are glad to italicize for special emphasis. He says: "On looking back over the remembered work of four-score years, I find it all summed up in the simplest of acts,—the unreserved expression of whatever took hold of me as most true and good. In this there is no heroism; it is but 'the

life according to nature'. To the existence of a group of churches free in their constitution and open to the laws of natural change, I owe whatever scope has been given me for study and teaching on subjects of morals and religion. It is, however, no mere personal gratitude that retains me in allegiance to their inherited principle; but a conviction that the true religious life supplies grounds of sympathy and association deeper and wiser than can be expressed by any doctrinal names or formulas; and that free play can never be given to these genuine spiritual affinities till all stipulation, direct or implied, for specified agreement in theological opinion is discarded from the bases of church union. Aware as I am that many members of the recent Conference do not unconditionally concur in this conviction, I am the more touched by an expression of approval and affection which, in their case, involves an exercise of forbearance."

THERE is great complaint among the ministers and churches about the Sunday newspapers. After one has gone through some of the large "blanket" Sunday papers he cannot help asking, What do they amount to? But these papers have come to stay—or at least to stay until something better is put in their place. We need a Sunday paper—readable—clean—religious, tolerant, liberal, progressive. There is no need of a large paper; a small one would better answer the purpose. It could give the general church news, the leading topics discussed among the churches, abstracts of the best religious articles in the magazines and papers. It might help in church architecture by giving us some ideas of what we are doing in that line. It might help bring about a union of feeling among the churches, by giving account of the good work being done by the different churches. There is really no end to what it might do, and still remain religious and helpful to the churches.

A. W.

"A CONSTANT reader of UNITY" asks concerning "games and amusements at socials in church parlors, whether such as are permissible by the very best people in their homes are allowable", and "what is the practice of liberal churches in this direction". To our mind the home is the more sacred place of the two, and we deem nothing permissible in the home parlor that is not right in the church,—the larger home. Questions of expediency alone draw distinction between the two. For instance, "Blind Man's Buff" may be too noisy and tumultuous a game for a large crowd. Card-playing proves itself to be an unsocial and rather a selfish indulgence in a promiscuous company, inasmuch as it withdraws from the general entertainment those whose pleasure ought to be found in contributing rather than in receiving amusement. There may not be room in the church parlors for the social dance under such restrictions as alone make dancing permissible anywhere. But if it be excluded on account of any lack of sanctity or for theological reasons, then so much the more pity for the church, or else so much the greater danger of the dance anywhere. The practices of liberal churches vary, many of them drawing the line where public opinion or conventional standards set the stake, rather than where their own judgment and sense of right would dictate. It is the province of the church to stand for the solemnities of life, to minister to the moral natures of men and women, but it can never

adequately do this until it also wisely meets their social needs and administers to the legitimate pleasures of society. Perplexing as is the problem of labor to-day, it is more nearly solved than are the problems of amusement. And the church must come in and help social science solve the one as well as the other. Truly the pastimes of a people more than their industries mark their position in civilization and determine their prophetic possibilities.

THE POWER OF TO-MORROW.

There is more inspiration in one to-morrow than in a thousand yesterdays. All hoping is the soul's more or less conscious working out the problems of destiny upon the lines established by God. The fish that sport in subterranean rivers alone are eyeless. Only dead souls are visionless. Dying nations look backward, growing nations forward. We believe in immortality because God has given us a prophetic appetite for it. It would seem from the record that there was a period in the Hebrew history in which there was no prophetic spirit, when the traditions of the patriarchs and of Moses seemed to satisfy, when they were doing their best to build on the past, and this was the saddest, coarsest, most lawless period recorded in the Old Testament. Read the Book of Judges and grow sick over it. Not until out of the depths of their degradation amid the gathering clouds of oblivion they began to turn their glances forward and Samuel and his successors began to talk of things to come, did they begin to grow and to contribute to the indestructible wealth of the world. The backward look is ever prone to complacency or despondency; and these are next door to death. The striving, growing period of any age or movement is a forward-looking one. It is a time filled with great "to-morrows".

Unless we have great hopes unrealized, catch glimpses of noble pictures unpainted and believe that there are things to come better than anything that ever has been; unless we dare expect nobler living, deeper trusting, diviner embodiment to come than has ever yet been realized, we are not in the prophetic line, and will soon be in the way of the on-moving column. See how the power of a to-morrow is exemplified in the story of the Hebrew people, hunted, hated and persecuted for nineteen centuries and yet unperishable. And their vitality sprang not from any inherited treasure in the way of a sacred book, but from an inherited expectancy in the way of a glorious dream of a messiah yet to come. Better be an old-fashioned Jew buoyed up with a great expectation of a conquering messiah who may be born any morning, than the newer-fashioned Christian who believes that his Savior was born eighteen hundred and eighty-six years ago, and that he died thirty-three years after; that the infinite God exhausted his resources at that time; that nothing more is to be expected. There is more religious faith in the former position than in the latter. The vitality of the Jewish race was the virility of Paul when he said, "Forgetting the things which are behind and stretching forward to the things which are before". It was Jesus, himself

the great flowering of a profound hope, who said, "Let the dead bury their dead. Follow me into the severities, perplexities and obscurities of the future."

And Christianity itself has won its triumphs by virtue of its great reaching towards the future, its sublime hopefulness. "Greater things than these shall he do", said Jesus. "Pressing on toward the goal of the high calling of God in Christ Jesus", said Paul. A Christian ideal ahead of us, rather than a historic embodiment behind us, has been the greater inspiration throughout the Christian centuries. If we would grow in the religious life we must cherish our dreams, nourish our desires, lay great store upon our to-morrows. Our realizations will never be just what we look for, but they will be something better. God's bounty ever overflows our waiting cups. The Pilgrim Fathers came to establish a colony; God gave them a republic. Columbus sailed in search of an India; God showed to him an America. The Jews waited for a king; he gave them a Jesus. Human anticipations are always smaller than the divine realizations. The toy, the book, the farm, the position, one after another, are realized, and still we are not satisfied because God's conception of our work is greater than our own. But to distrust these forward beckonings is to lose the inspirations of life. The only way to God is that which leads through to-morrow. We never again can slip back into any golden age of ignorance. The golden age of holiness is ahead. No amount of backward looking will bring again the radiance of the Bethlehem stable. The star has moved onward, and the wise men are still following it westward and forward. It is necessary often to turn away from Jesus in order to find Jesus. It is wise to pause in pronouncing the sacred name of God sometimes in order to realize his presence the more. We may stand in the foot-prints of the fathers until we are as gray as they were, and still miss their paternal blessing and be left to wonder whence came their patriarchal power. We must take up their line of march, make fresh foot-prints on pioneer grounds if we would know their inspiration. Not our acquaintance with the past, but our Christly grasp of the future, is the measure of our religious life. A spiritual paralysis awaits the man, church, sect, or state, which believes more in yesterday than in to-morrow, who regards history as anything other than the foundations to the divine superstructure, which under God is to be built by living men and women.

Contributed Articles.

POST-OFFICE MISSION WORK IN IOWA.

A lawyer in Iowa:—"Any literature in the interest of liberal Christianity, truth and reason will be fully appreciated by one who has tired of ancient superstition and dogma."

An isolated Iowa sympathizer:—"To-day I noticed your advertisement in the daily *Register* of free Unitarian pamphlets, papers, etc. Please send us some. Surely you must be some good, self-consti-

tuted missionary in the great western wild. There is room enough and need enough for hundreds of just such angels of mercy, and I trust the seed you may sow will bring forth an hundred fold. Long years ago, when a boy, and living in the 'Old Bay State', I always attended the Unitarian church. But since residing in the west, I have never seen the inside, or outside for that matter, of a liberal church, for the good reason that there were none to see, at least in the towns I have lived in. But I inherited liberal ideas, so I am not to blame for being a *heathen* now—for such is what the 'good evangelical Christians' call me. We are at present in the midst of a Methodist revival here. The air is thick with shouts, groans, entreaties, pleadings—almost forcing us poor, miserable worms of the dust to come to Christ, and to come the *only* way, via the M. E. church. How condescendingly kind to even make the attempt to save such *worthless* creatures! *Did* the Almighty create such beings, and in his own image, or are we the works of the Devil?"

From a spiritualist:—"I am a spiritualist, and as such feel liberal towards others and especially toward those who are themselves liberal toward others, and not so bigoted as to think that their own church is the only one that is right, and that none can be saved unless they take the particular route laid down by their church and their creed. Creeds I reject, of all sorts. So, also, I believe does your church. Another letter would be cordially received by one who believes in the largest liberty in belief, in the best and purest motives of action, and that reason and conscience are our best and truest guides in the present and future life."

From a republican in Des Moines, dated March 4, 1885:—"This is inaugural day; I am a republican; I have given up politics; I want to occupy myself with something more serious. Please send some of the liberal literature to my address and oblige."

These are extracts from a large pile from which I could quote. The isolation of these liberals calls loudly for a State Missionary. The *right* Unitarian afloat in Iowa could strengthen the cause wonderfully in a few years.

FRANK W. BICKNELL.

HUMBOLDT, Iowa.

MR. HERBERT SPENCER'S LATEST WORK.

There will be a good deal of vexation of spirit for the ministers who read Mr. Spencer's last issue from the press, "Ecclesiastical Institutions". Indeed, no safer gauge can be applied to the culture and general enlightenment of the reader. How will he take the natural history of the religious idea, summed up at the outset from earlier parts of the work on sociology. Here is Mr. Spencer's whole panoply; the double, the ancestor become the object of worship, his grave, tomb, cairn, or whatever it may be called, become a place of rites, sacrifices, the object of pilgrimages, the germ of the later temple or cathedral, and the food first placed there that the departed double or spirit may appease the spiritual hunger, giving the germ of the mass and the eucharist. How diverse

also the feelings of readers who arrive at the pertinent inquiry: Is there any exception to be made in this religious development in favor of the Hebrews, whose religion is assumed as super-historical, supernatural? That the arguments falling like crushing blows on this conservative position will be met in a rational spirit by counter arguments is hardly to be expected. It is a grave question whether there are any that can be brought, even only to face the irresistible pomp and glory of Mr. Spencer's array. Amid a "plasma of superstitions" was the religion of the Hebrews evolved. The early prophets as ministers of all religions were also wizards, weather doctors; the traditions are similar to those of other peoples. There are plain marks of ancestor worship, there is professed polytheism, and the notion of a God-descended person is shared by other systems. The argument that connects medicine men and priests, the tracing of the gradual isolation of these functions, the development of the latter into a hierarchy accomplished in a manner quite similar to the development of political functionaries and without much regard to the notion of the bishop's office as held by Paul or James or John; these things will be a great affliction to many. And yet vanity will be the background of all such vexation. It will not really be a reverence for the Bible, the religion of the Jews or for the nature of Jesus, but it will be a low egotism that finds this book unfriendly. Just as the advocates for the doctrine of evolution were censured as detracting from the nature of man when his progenitors were discovered in a lower animal order, so those who use the historical method in the treatment of ecclesiastical institutions must expect the same abuse. There may be a question whether Mr. Spencer's treatment is final, but no question that to resent a truth because it is disagreeable is veritably to degrade present humanity more than man's whole historical conduct has exalted him. To some, and these not the least thoughtful and religious, to prove so glorious an ascent as even from the medicine man and weather doctor to a generous and devoted minister is a thousand times more encouraging and more inspiring than the degradation from an earlier perfection, atoned for only by the small, and from that view questionable, amelioration of to-day.

QUINCY, Illinois.

JOHN TUNIS.

THE PATER NOSTER.

One of the early fathers of the church declared the Lord's Prayer to be an epitome of Christianity. From this it would seem to follow that he whose religious thought and feeling find true expression in the words of this prayer is essentially, even though he may not be nominally, a Christian. At the risk of being told by some Israelite brother, in the language of king Agrippa, "You are making a Christian of me very summarily", I purpose to show that the Jews of the present day virtually use the Lord's Prayer, or, if one prefers to invert the statement, that Christians, in repeating the Lord's Prayer, are using formulæ most of which have their parallels in the worship of the synagogue.

A collation of the common Jewish service-book entitled "Prayers of Israel" gives the following results:

One of the most common forms of address to the Deity is "Our Father". In one part of the morning service forty-four consecutive petitions are introduced with the words "Our Father and our king!" Elsewhere the form of address is "Heavenly Father!"—one sentence of the service declaring "Thou art the Lord our God, in heaven and on the earth and in the highest heavens." Again, in the morning service is this petition: "May the prayers and supplications of the whole house of Israel be accepted in the presence of their Father who is in heaven; and say ye, amen." And again, "May his great name be exalted and sanctified throughout the world"; "May his great name be blessed and glorified"; "May his hallowed name be praised, exalted, magnified and most excellently adored"; "Blessed be the name of the Lord"; "The name of the supreme king of kings, holy be his name."

Petitions for the coming of God's kingdom are almost innumerable. "Thy will be done as in heaven so on earth" appears to have no closer parallel than this: "May he who maketh peace in his high heavens bestow peace on us and on all Israel."

In the "service for the three great festivals" is a prayer for "bread to eat and raiment for clothing".

Throughout the book, but especially in the "Service for the Day of Atonement", are prayers for forgiveness of sins; but there appears to be no equivalent of the clause "as we have forgiven our debtors".

"Lead us not into temptation, but deliver us from evil" is less concisely expressed in the Jewish morning service as follows: "Lead us not into the power of sin, transgression, iniquity, temptation or contempt. Suffer not the evil imagination to have control over us, but remove far from us evil men and wicked associates and works." In another place there is the petition "deliver us from all evil".

From numerous passages resembling the doxology may be selected the following: "The Lord shall reign for ever and ever. For unto the Lord is the kingdom, and he shall command over the nations." "They [the saints] shall speak of the glory of thy kingdom and talk of thy power." "For the kingdom is thine and thou shalt reign in glory." c.

Correspondence.

THE MODEL TRUSTEE.

DEAR UNITY:—It is a fact, proved by experience, that the model school-committee-man is the *wo*-man who has been appointed to that office in so many cities and towns, both east and west, during the past ten or twelve years. In UNITY of January 23, you ask who will describe the "model church trustee". I have seen *her*, and will endeavor to do the pleasant work. She is the daughter of a well-known minister, who spent most of his life faithfully discharging his pastoral duties in one parish. His daughter is now one of the trustees. She remembers the hardships and indignities that her father suffered through the

thoughtlessness of his trustees. It is her care, now, to do "the little kindnesses, which most leave undone, or despise". Every minister knows what is included in that list. For the instruction of the laity, I will enumerate some of them. This trustee does not hesitate to say frankly to her pastor that his sermons are very helpful to her, and that many of her friends have expressed the same sentiment.

When her pastor expresses a wish to have some change made that will benefit his people, she uses her influence to bring about the desired end. In cases of "an exchange" it is her thoughtfulness that appoints a committee to receive the stranger and arrange for his comfort. On Sunday, she cordially welcomes him and introduces him to some of her friends and invites him to her home. She attends to the little details about the church and parsonage that so greatly increase the comfort and happiness and usefulness of the minister and his family. In short, she treats her pastor as a friend, and a man who is earnestly striving to help his people to something higher and better, who, though sometimes at fault, is daily striving to be worthy of his high calling. This trustee ever holds out a strong, helpful hand; is courteous and kind to her fellow-worshippers, even when they are strangers; is punctually in her pew, accompanied by her family, every Sunday, all participating heartily in the service, having been taught to love, appreciate, and help their pastor and church. Is this a "model church trustee"?

FRANK LAY.

TAUNTON, February 1, 1886.

HUMAN beings appear to have an inborn passion for explaining things. This passion frequently in individual cases rushes riotously along its course, till eventually it develops an abnormal conceit for the solution of mysteries. Its possessor is in great danger of becoming a self-complacent "Sir Oracle", whose astuteness in clearing up all difficulties leads him to exaggerate the breadth and depth of the chasm between the teacher and the taught. Having fortunately risen to the delightfully rarified atmosphere of "Pure Reason", we are apt to view with disdainful impatience that class which is stubbornly bound to enjoy the vapor-laden strata beneath. We are too ready to cry "Superstition! Credulity!" when poor struggling souls cry out of the depths "God help us"; or when as earthly things are growing dim some stricken one triumphantly exclaims "There is no Death". Let us beware lest we create an unnatural appetite for the dry husks of Mathematical Demonstration and scorn the nourishing bread of Intuition. How easy to assert "All is Superstition", but how difficult to comprehend that deeper, broader, nobler sense in which we may boldly affirm, "There is no Superstition." There is no truly liberal philosophy but that one which lovingly leads its disciples into a belief in more miracle, more God and more abundant life.

A. J. B.

IOWA CITY, IOWA.

He who desires to make a show or who fears to be under-valued will never behave well in company or do the best work for the world.

The Study Table.

The Story of Archer Alexander. By William G. Eliot. Boston: Cupples, Upham & Co.

Comparatively few of those who have seen the bronze group known as "Freedom's Memorial" in the capitol grounds at Washington or in Park square, Boston, are aware that the figure of the negro is as correct a representation of a real man as is the figure of Lincoln. Rev. W. G. Eliot, of St. Louis, well known as pastor for many years of the Church of the Messiah in that city, has written out the story of this freedman, who was the last fugitive slave taken in Missouri under the old laws of slavery. Undoubtedly this is a representative story, and told as it is by one who, living in a border slave state during the entire war, is able to see both sides and judge fairly of the elements which entered into the conflict and of the results attained, it affords material for history. Doctor Eliot tells us in his preface that when the manuscript was submitted to a leading publishing house in a Northern city, it was considered "too tame". By others of equal intelligence in a city farther south, the criticism was made that it expressed too harsh a judgment of slavery and slave-holders. Perhaps these opinions indicate the position of the writer more clearly than any one judgment could.

Three-fourths of the book are taken up with this story of Archer Alexander, who as a runaway slave received help and protection from Doctor Eliot, and afterwards remained in his service or settled near him. It is the record of a humble life, simply told, but now and then it brings the tears to one's eyes, and often comes the sigh of relief that such experiences are possible no longer. Two chapters are added to the narrative, one on "Slavery in the Border States", the other on Elijah P. Lovejoy. Now that slavery no longer exists, there is no reason for returning to the harrowing, sensational stories of cruelty to slaves, which flooded our book stores years ago, but a book like this has a historical value, which ought to be recognized.

E. E. M.

English Home Life. By Robert Laird Collier. Boston: Ticknor & Company.

In this very readable book, Mr. Collier reproduces the impressions formed by him in his English sojourn. There is a bright quick movement along the topics of interest in English home life, the interior itself, the host and hostess, the servants, the table and the religious life. There is no pretence of completeness or a history of the English people at home, but from the seven sketches of the life that goes on under the English roof one gains a sharp and vivid idea. While on the whole it is sympathetic and flattering, the author fails not to say one word for England and two for his own country. The make-up of the book is as genial and attractive as the contents.

I. T.

SAYS Taine: "To love mankind one must know it. He who only half knows men hates them."

Your evolutionist is your true conservative.

The Some.

HOW LITTLE JO NAMED THE BABY.

He stood beside the cradle,
A tender-brooding care,
Watching with love-illuminated eyes
The baby brother there.

He stood beside the cradle,
While busily without
The mother plied her morning work
The happy home about.

Three moons had bloomed and faded
Since "Baby" earthward came,
Nor yet with seeking far and near
Was found a fitting name.

Anon the door was opened,—
The mother paused and smiled,
As, face all tremulous with joy,
Up spake the little child:

"Mamma, I've named the baby!"
"You have? What is it, Jo?"
"I'm going to call him God, mamma,
That's the best name I know!"

O depth of heavenly wisdom
Alone to love unsealed,—
Hid from the wise and prudent ones
And unto babes revealed!

Wee prophet of the Highest,
Who touched thy little tongue
To speak so clear the holiest thought
That e'er was said or sung?

The preaching of the pulpit
Seems vague and far away,
Beside thy bolder faith that sees
Immanuel to-day.

Ah, well if in each other,
As through the world we go,
We saw what in that babe was seen
And named by little Jo!

F. L. HOSMER.

THE WONDERFUL.

A word with you, my children, about what is wonderful. Wonder is like contentment. Whoever cannot be contented and thankful in one lot, you may be sure will not in any. Because, to be happy is simply to find out the happy things that are about us; and if one knows so little of happy things as not to find them in one place, how can he in any place? So, when a man is poor, and has to work very hard for very little, if he be never contented and never find anything to be happy about, but is always grumbling, be sure he will be unhappy still, and still grumble, if ever he become as rich as any king. So it is with wonders. If you cannot find the most wonderful things close around you, then you will not know wonderful things anywhere. There is a nursery rhyme which will illustrate what I mean.

"If all the men in the world were one great man,
And if all the axes in the world were one great axe,
And if all the trees in the world were one great tree,
And if all the seas in the world were one great sea,
And if the great man
Should take the great axe
And cut down the great tree
And it should fall in the great sea,
What a great splash-splash that would be!"

But now, when you think of it, how much greater and more wonderful these things are just as they now exist, than they could be in any such ways as this nursery song supposes! How much more wonderful a man is than an inconceivable giant made up of all men melted together in some manner! How much more beautiful a tree is, and many trees together, than an over-grown monster made of all the trees combined in one! How much more splendid are the waters divided by continents, dotted with islands, running into bays, creeks, archipelagoes, and intersected by lovely coasts of gray rocks covered with shell-fish, or by level flats green with rushes, than one huge barren waste of ocean! And when a man, made just as he is now, cuts down a tree just as we see them now growing, and many trees, and with them builds a magnificent ship which he launches into the sea and sails all over the earth, how much better and more wonderful that is than a gigantic splash-splash!

Thus, think how wonderful everything is. There are your eyes, your ears, your hands. Sit down some time and look at somebody's face a long while when you are not observed, and try to pick out all the wonders in it. Follow the little motions in the cheeks, the mouth, the nostrils, the forehead, the eyelids, that make expressions pass over the face; and then think how those expressions come from thoughts and feelings wonderfully rising and wonderfully hidden inside. Look at your canary bird, at your dog, at flowers, at the green carpet of grass. Look at the beautiful things that men make, at clocks and watches, at musical instruments, at engines, at fine cloth, and lovely polished wood-work. These things are greater than anything Aladdin's lamp could do. If you are only watchful for wonders in these common things and think about them, it will make you happy all the time.

J. V. B.

THE following questions have come to us by the way of an orthodox Sunday-school. What UNITY reader will be the first to answer them?

1. What great council afforded the Church of Rome the last opportunity for healing the schism she had created?

2. Who was ignorantly revered under the title of the "Great Power of God"?

3. What king's son was the only one of his family who was buried, and why was this honor accorded?

4. Who was led to use deception in a certain place by the belief that the fear of God was not there?

UNITY.

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CHICAGO, SATURDAY, FEBRUARY 20, 1886.

THE lesson at the Channing Club room Monday was on that phase of Hebrew prophecy represented by the seer or the power of divining, and was illustrated by the story of Gad, king David's attendant. Mr. Utter led the meeting, gave a study of Gad as a tribal name, and its probable relation to an idolatrous worship, quoting Isaiah LXV:11 in the revised rendering. Mr. Blake discussed the rise of theocracy as a Hebrew thought and its suspicion of monarchy. The moral lesson of David's true repentance as represented by his prayer in II Samuel XXIV:17, was dwelt upon, as also his choice of falling into the hands of God rather than into the hands of men. This whole 24th chapter was taken as true history of the growth of thought and the development of religion rather than the record of any historical event. Some interesting talk was also elicited concerning the first census-taking and the subsequent development, the whole being a hint of the growth of government.

BOSTON NOTES.—The Suffolk Conference's last new departure is an interesting attempt to awaken new interest in the young people of the Unitarian churches of Boston and near suburbs. The first meeting was held on a recent Sunday evening in James Freeman Clarke's church. There were reserved seats for delegates. It was a marked success in point of attendance and interest.

—At a recent meeting of Unitarian ministers in the city an orthodox clergyman, somewhat unsettled in his theological views, compared himself to Daniel in the lions' den—"in a good deal of danger, yet untried". He enjoyed the freedom of debate more than to be domineered over by a dogmatic standard called a creed.

—Slowly the new Unitarian building is approaching completion. The portrait of Doctor Tuckerman, the

sympathetic saint of 1835 and co-worker with Doctor Channing, is on exhibition in the present Unitarian reading room.

—On the last Sunday of January was celebrated the fiftieth anniversary of Rev. Charles F. Barnard's "Chapel for Children". Children and grandchildren of his old parishioners took part in the reunion and commemorative service.

—Dr. Francis E. Abbot's book on "Scientific Theism" promises a new basis of agreement between conservative and radical both within and without the Unitarian fellowship.

—Our enthusiastic pioneer, Bro. C. W. Wendte, is about to leave us. Boston's loss will be the gain of the Pacific coast.

E. R. B.

PHILADELPHIA.—The week of the 8th could be said in its religious aspect to have been Unitarian week. The interest of the season centered about the dedication of Mr. May's new church, which is a rich example of modern church architecture, and will doubtless be found to meet every purpose of its builders. Taking the Tuesday, Wednesday and Thursday meetings, at which Chadwick, Clarke, Hale, Lathrop, Clifford, Savage, Collyer, Furness, Ames, Brown, Peabody, Herford and others had some more or less necessary word to say, it can be conceived that people interested in such gatherings found much food for gestation. The elements that made up the convention were diverse, but the broad spirit of fellowship that prevailed over discordant forces was well exemplified here, and heralded the coming of a future generosity which it is worth while to have lived towards. The presence of the seceding Presbyterian, Mangasarian, gave another lift to the growing hope. I think that the noble contribution from Chadwick, which emphasized "The Eternal Goodness", succeeded, all in all, in touching the deepest chord of the moment. It is a strong sign, too, when criticism, taken in its pure dogmatic shape, is no longer urged as of positive necessity. The general tenor of speech was purely formative; some of it weak, some strong, and some, I regret to feel, too compromising to occupy a gratifying position in philosophic thought; but, taken altogether, the best congeries of expression likely for the time and the place. I confess to a partiality for the meaty gospel of the Chadwick-Savage-Clifford branch of theistic thought: a wise mingling of the universal tenderesses of the man-soul looking Godward. The new church has its field and its men, and is open to such opportunities as lie restive in Unitarian theory and life. I should qualify nothing. What is life to the sad soul that has not lived well? What is good gospel to the heart that cannot transfer it into action? Let us suppose that with fresh inspiration the dwellers in the beautiful tabernacle may make the stones utter sermons and the very footfalls of noble action shame in resonance the music of the organ that from its high place thrilled my soul when first the doors were opened to us that Tuesday evening.

—James Freeman Clarke spoke from Mangasarian's pulpit on the morning of the 9th. The sermon was moral rather than dogmatic.

—Doctor Hodge took ground here against "faith cure" in the quack sense of direct and unassisted

appeal to the Almighty. He thought prayer and work would accomplish the end.

—Professor Adler came over from New York and spoke of "The Wise" on the Sunday of the 14th. He took a strong but generous affirmative position, and showed wherein current views of climatic and atomistic influences were not sufficient to warrant the theory of their devotees. The Ethical Culture hall was filled for the occasion, and the address was altogether sound, reverential and eloquent. H. L. T.

MICHIGAN.—The Midland church has purchased a lot and proposes to build with a seating capacity of about 200.

—The church at Manistee has incorporated itself with the following gentlemen as trustees: Messrs. Simeon Babcock, President, T. J. Ramsdell, M. Englemann, W. H. Willard, William Hall, Harold Harmer

ENGLAND.—A recent church congress took strong ground against war between Christian nations. This is significant in a land where too long "might has been right" in state-craft, and by a church that has always been the servant of the great. But why this limitation? Is it wrong to kill *Christians* who have the hope of heaven, but right to slaughter *pagans* over whose future no rays of light fall?

WASHINGTON.—Among the largest audiences ever attracted to All Souls church are those drawn by the recent musical lectures of C. W. Wendte. Hundreds have cheerfully stood through the lengthy programme in the aisles and vestibule, while hundreds more have gone away unable to gain admittance.

EVANSVILLE, WIS.—On the afternoon of January 31, Rev. J. H. Crooker, of Madison, spoke to a good audience in the Methodist church of this place. This is the second time that the minister and trustees of the Methodist society in that place have courteously permitted the Unitarians to use their building, and we thank them for it. Mr. Crooker's topic was "Sympathy; Its Office and Power". He set forth clearly the sympathy of Jesus as condemning sin and quickening conscience at the same time that it won the heart's deepest affection. The lines between a loving solicitude for the welfare of our fellow-mortals and a sickly sentiment toward wrong-doers were sharply drawn.

M. S. S.

A SERIES of lessons on the scriptures has been prepared by Rabbi Sonneschein, of St. Louis, for the primary department of his "Sabbath-school" which seems to us to possess some very meritorious features. They are printed upon cards. On one side is a catechism consisting of three or four graded questions to elicit the gist of the lesson-subject; which is summed up in a "biblical verse". On the other side is "What our Bible tells". This is a condensed Bible story, sometimes followed by "the moral" in brief words. The object seems to be to give effective instruction in the scriptures without rationalizing or referring to disputed theories.

STILL HOPE FOR THE JEWS.—While some of our orthodox friends are still praying for the conversion of the Jews, Dr. Howard Crosby takes this more

hopeful and prophetic view: "There is a glorious future for God's ancient people. The promise made to faithful Abraham is yet to have its grandest fulfillment. The woes and sufferings of Israel will be more than made up by a national joy and prosperity beyond all in the past. They shall be loved and honored where they have been hated and despised. But, my beloved brethren of Israel, this glory of your future will be based upon *faith in God*." But his advice sounds like a child giving advice to his mother. This "faith in God" is the great birth-right of the Hebrew and is his inestimable bequest to Christianity.

It's never too late to correct a mistake. "The Present Position of Pentateuch Criticism", by Professor Toy, was *not* published in *The Andover Review*, as announced in a recent issue of this paper, but in the more excellent *Unitarian Review*, where such clear, scholarly and progressive notes are often heard. This article alone would make the January number worth seeking and keeping.

A WORD FROM DENVER.—A paper read to-day before our pastors' association by an orthodox Congregational minister, on "Why workmen do not go to church", brought out very strongly the uselessness of controversy. "Men who aggressively take up theological questions", said the speaker, "usually arouse bad blood. They spend valuable time in talking theoretical nonsense about Christianity, and do very little of the work which Jesus did. The present demands of us that we stop talking and do something for the working men. Our duty is plain. We, as ministers, must sink all differences in doing the great work which lies before us." We have done that in Denver. Our pastors' association is well attended. While there each man is called plain "Mr." No titles are used. The Unitarian minister was the presiding officer until the first of the year. The pastor of the Christian church now occupies the chair. A colored Methodist brother sits next to a Jewish Rabbi who has to his right a Lutheran or a Methodist. We have taken up the Sunday closing movement, help on the "Ladies Relief", received and acted with a committee from the Knights of Labor, and now talk of union theater services for the poor. We don't find time to quarrel about our differences. We have too much else to do. The daily papers, appreciating our efforts, give large space every week to our association. In this way the city pastors are proving a strong power in this community. If then we who differ so widely in religious beliefs can work together in charity and brotherly love, cannot those in our Unitarian denomination sink their differences and go ahead? If any ministers appear in UNITY office during these coming months, armed with long, tedious articles on "Unitarianism is not this" or "Unitarianism shall not be that", send them out here. There is something about this high altitude, about this thin, nervous, go-ahead sort of an atmosphere, which even a hard-shell Baptist can't withstand. He must come out of his shell. A year of hard mission work in Colorado will be sufficient. Try it. Anyway, keep the columns of UNITY free from controversy.

THOMAS VAN NESS.

Announcements.

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CHICAGO CALENDAR.

UNITY CHURCH, corner of Dearborn avenue and Walton Place. Pastor, Rev. T. G. Milsted. Services at 10:45 A. M. Sunday-school at 12:15.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. Service at 10:45 morning. Sunday, February 21, sermon by the pastor, Rev. J. V. Blake. Sunday-school at 12:15. Literary club, Tuesday evening, February 23, at 8 o'clock.

ALL SOULS CHURCH, corner Oakwood boulevard and Ellis avenue. Rev. Jenkin Lloyd Jones, minister; residence, 200½ Thirty-seventh street. Sunday-school at 9:30 A. M. Church services at 10:45 A. M. Sunday, February 21, subject, "The Manliness of Christ". Monday, at 8 P. M., the Romola lecture of Unity Club will meet at the pastor's residence. Papers, "Art of Florence in 1492", by Miss L. M. Dunning, and "Religious Problems of Florence in 1492", by Miss Silke. Tuesday, at 8 p.m., the Philosophy section of Unity Club will meet at the same place; morning class will meet at Mrs. Perkins's, 1343 Oakwood boulevard, Wednesday, at 9.30 A. M. Teachers' meeting will be held in the pastor's study, Friday at 7:30 P. M.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter; residence, 13 Twenty-second street. Service begins promptly at 10:45 A. M. Sunday-school promptly at 12:15. The Ladies' Industrial and Benevolent Society meets every Friday at 10 A. M. The Industrial School holds a Saturday morning session—teachers needed.

UNION TEACHERS' MEETING, Monday noon, February 22, at the Channing Club room, 175 Dearborn street, room 93. Rev. Mr. Blake will lead.

LECTURES.

The undersigned will fill occasional engagements to lecture before Lyceums, Unity Clubs, etc., on the following subjects:

"Jean Francois Millet." (Illustrated with Stereopticon.)

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No. 2. *The Religion of Jesus.* By H. M. Simons.

A quaint appeal from Christianity to Christ. It simply sets the things which Jesus emphasized over against those which the Churches emphasize. A good tract for those afraid to doubt the usual doctrines.

No. 3. *Unitarianism as Shown in Western Church Covenants, etc.*

This is good for one who wishes to know in short space, "what Unitarianism is." First, a thumb-nail sketch of Unitarian history and principles. Then several Conference-Bases and Church-Covenants, to show in that way what things are emphasized. And then a list of publications illustrating the Unitarian thought, worship and life,—books, tracts, Sunday-school Manuals, etc.

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Two-page answers to three questions: "Shall we pray?" "What does Prayer do for us?" "How pray?" At the end a few Songs of Trust.

No. 5. *The Power of the Bad.* By J. V. Blake.

Reasons why the bad so often prosper beyond the good.

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First, its Story from Bible times, through the Trinity-growing centuries and the persecutions of the Reformation, up to the present Unitarianism of England and America. Then, the Principles involved in this long stand for Reason in Religion.

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UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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Chicago, February 27, 1886.

No. 26.

AMBITION.

Slowly my work creeps onward to the end:
Too soon, unfinished, will it finished be;
When I must cross the everlasting sea
Dividing life from life, and friend from friend.
But if, perchance, some ghostly breeze could rend
The mist behind me, leaving vision free,
An æon hence, to wander back and see
How fares the world that once I partly kened;
It would be pleasant slowly to retrace
My buried footsteps, and at last descry
Among the people of a stranger race,
Something of mine that had not chanced to die:
One deed that lived; one word that kept its grace;
Binding that life to this in immortality.

F. W. CLARKE.

WASHINGTON, D. C.

GATH, the correspondent of the Cincinnati *Enquirer*, in writing to that paper accuses Secretary Manning of two great crimes: of having become, since his removal to Washington, an aristocrat and a Unitarian. This is news to us, and, since with us fellowship is so much a matter of character, we are not quite sure whether it makes us so very happy. One thing we like, Secretary Manning believes in an honest dollar.

U.

IN common with the unnumbered friends on both sides the ocean our sympathies go out to the darkened household of Robert Collyer. Annie, whose young life recently passed out of sight, was a light and joy in Chicago, her native place, before she carried the same tender, gentle face to New York; and now the memory of that face remains to make the world more tender for those who remain. By her going, as by her coming, she has clasped more tightly the human heart to the divine.

IN the *Times* of this city, there was recently an editorial on the "Education of Ministers", so wise and critical that it deserves at least a mention and a recommendation to those of whom it is the subject. Can anything be truer and more timely than a sketch of how sectarianism is engendered? A tolerably bright boy, it is said, shows an interest in religious matters, unites with a church, is encouraged to enter a college sustained by the denomination of which he is a youthful member. Thence he passes to a theological school conducted under the same auspices, and so making in all seven years spent under an influence whose sole aim is to produce a confirmed sectarian. In this most impressionable time of youth, he hears nothing, reads nothing, thinks nothing save only of one set of ideas. What he knows of other systems, he knows only in the way of how they may be, not un-

derstood, but combatted. His studies, training and habits of thought have all been in one direction. From such a fatal cramping of the mind, reminding us strongly of those Indians who bevel the foreheads of their children by a board stoutly strapped to their frontal skull, naturally but few can free themselves in after life, when allowed to go at large. But the writer must certainly be correct in tracing this early bondage as a cause for much of the renouncing old faiths and espousing others. Many a minister has entered on his work before his own individual investigation and verification has begun, and well were it if it were an even chance to go or remain there, where in the absence of anything like real choosing, his first lot had been thrown.

A LOCAL paper contains the report of a silver wedding at which the same minister who performed the marriage service twenty-five years ago, so we are informed, "repeated the ceremony" and the husband and wife "were reunited in marriage". How "reunited", since they had never been separated? To us there is something exceedingly distasteful, to say the least, in such a performance. It carries an implication that the marriage bond weakens with time and needs official renewal after a quarter of a century. In this case the minister was a clergyman of the Episcopal church. We were never asked to bear such a part, but we should certainly decline if asked. The beauty of such an occasion gains nothing by this mimicry of a service that lies, or should lie, in the hearts of both parties concerned as one of the holiest memories of their lives. Score one this time against "the church of good taste".

F. L. H.

OUR suburb of Evanston is having a unique experience in regard to temperance. The sale of liquors has always been prevented in the village, being forbidden by the charter, yet it was found that bottled goods sent from Chicago and consumed in private houses were secretly undermining the temperance cause. This brought about a temperance crusade of a peculiar character. The town was districted, and calls were made everywhere by temperance workers; servants and workmen were questioned, and a list was made out of those who used liquor in their homes. A storm of indignation followed, as this seemed carrying the matter entirely too far.

Ought not this experience to show us that one-half the temperance question is in no sense a public matter, but like any other point of manners or morals belongs to the private life of the individual? When a town can keep clear of all saloons, prevent the open sale of intoxicants, the rest of the work of temperance will have to be done by preaching and by example.

U.

"UNITARIANISM in a Nut-Shell,—its History, its Principles, its Beliefs": the article so-called, that appeared in *UNITY* of Jan. 30, has taken permanent form as *Unity Short Tract, No. 10*. Price, 30 cents a hundred. These ten little tracts are worth examining by all privates in the Post Office Mission Service; they are good to slip into letters, etc. The whole ten are mailed for 10 cts.; and they cost, some 30 cts., some 60 cts., a hundred. Half-cent missionaries. These little paper circuit riders ought to allay the fears which every now and then arise in stray quarters that the Unitarian movement is in danger of finding itself one day without convictions, or, having them, may hesitate to declare them. We know of no set of workers who have any bigger package of settled convictions which they are determined the world shall after a while know and understand than the Unitarian ministers of this country. This latest Short-Tract No. 10 is an interesting illustration of the way the thing is to be done more and more. First, a triumphant emphasis of the principles that forever subordinate belief to spirit and life, then a confident teaching of the beliefs most conducive to the spirit and life at any given time, or which are the product of the spirit and life.

"THE MANLINESS OF CHRIST."

The author of "Ecce Homo" finds his key to the life of Jesus in his "enthusiasm for humanity"; Renan, in an overflowing, loving heart; orthodox scholars generally in a commission to save the race from future perdition; Thomas Hughes, in a little book published a few years ago, thinks the key-note of that great life-anthem was courage, and that he who misses this will miss the music in the life of Jesus. "The manliness of Christ" is his phrase. Given all the loving titles of the Christian centuries, and how they all fall short of a power contained in this simple phrase of Thomas Hughes. What fullness of possibility is suggested by this word "manliness"! What great springs of action lie coiled within the soul of man! What depths of love lie unfathomed in the heart of man! How trust rises into mountainous grandeur in the soul of man! What humility is implied in this word "manliness".

"For he must serve who fain would sway."

How Duty arms, inspires, compels man, Prometheus-like, to face, defy and fight the very gods whenever their divine power seems to assume cruel and selfish forms, preferring to be stretched and tortured on the naked rock as a lover of man to being enthroned on Olympus as a Titan indifferent to human suffering. This word "manliness" contains the power of the world's leaders, all that belong to the

"great of old!—

The dead, but sceptered sovereigns, who still rule
Our spirits from their urns."

This phrase suggests a too long neglected element in piety. Grit, pluck, boldness, independence, courage are words that represent rounds in the ladder by

which we climb to the Alpine word in morals and religion,—manliness. The past is full of illustrations of what religion descends into when it misses the element of courage,—fear, priestly authority, ritualistic pomp, crippling dogmas, mind-burdening creeds, superstition. The world waits anxiously for a religion that will be courageous, that will dare. Then will it give us better schools, purer morals, a government cleared of corruption, society scourged of inebriety, gossip and truckling flattery, churches that will be schools of character, worship that will be heroic, reverently bowing to the sanctities of the lowly, then awakening to the surprise that these human levels are the table-lands of God, the summits of the heavenly mountain.

That is an emasculated piety that would dehumanize Jesus, bleach the red blood that coursed through his veins, and fill heaven with angels made of stuff too limp for earthly uses,—invertebrate souls who indeed need wings because they have not strength to stand on their feet. There is little warrant in the life of Jesus for a lazy "leaning upon the bosom of our Lord", which forms too large an element in what is often called Christian trust. He warrants no sensuous rhapsodies about what is called downy couches, spread by angel hands, but rather a spiritualized muscular piety, a splendid kind of stand-on-your-own-feet trust. What an interpretation of the spirit of the real Christ would that guild be, suggested by Thomas Hughes, a membership in which would be obtained by a medal of the Royal Humane Society, evidence that the man had done something noble in the world. The coming word is character. The lasting miracle is wrought by courage. The ultimate excellence is loyalty. The brave soul bursts the limits of all textual fences, transcends forever all doctrinal tests. The final test of the New Testament hero, as of the heroes of all other books, is the test of manliness. The real test of religious fellowship is always a test of soul, not of the soul's thought. It is the maximum of his being rather than his thinking. "Christian", used as a noun or an adjective, is a libel on Jesus whenever it cuts off any bravery of head or of heart, of thought or deed, that tells for manliness. Loyalty to duty and not to creed is the exacting condition of admission into the holy fellowship of man. Great are the demands of manliness. Consequently, high and broad are its privileges. Given that, we need seek no further.

"So glorious is our nature, so august
Man's inborn uninstructed impulses,
His naked spirit so majestic!"

It is a great thing to be superior to injustice.

Do not purify your words but purify your thoughts;
he that has pure thoughts need not choose his words.

THIS is the age of "organization". Too many people bow down and worship it. Then it threatens manhood.

Contributed Articles.

THE BEST.

We count the things that are denied us here,
And not the many things that are bestowed,
Thick set with blessings is the whole long road,
Only at intervals we doubt and fear;
And if at times the whole expanse is drear,
Yet God's best gifts lighten the heaviest load,
And he to all his loving care has showed.
However dark the outlook may appear
All human souls may love, aspire, and pray,
May see the wondrous earth, the shining heaven,
May help their fellows on their toilsome way,
Unto no soul can better things be given;
And death, the final goal, closes the day
For him who most has wept and toiled and striven.

—Hattie Tyng Griswold, in *The Advance*.

SAVED BY LAW.

We are saved when we find our pains and troubles subject to law; that they have causes and limitations, and a certain course. If one should attempt to drag me through the streets by force, I would resist rudely, violently, and perhaps in vain; but if I found him who was dragging me to be a servant of the law of my country, a policeman or constable, I would go quietly and cheerfully to prison, and would proceed at once to avail myself of all privileges and defenses of the law. The civil law cannot persecute me.

I am deceived and betrayed by a false friend. 'Tis a matter of law that such people should deceive and betray. It is their nature. They do not have to fall to such deeds. Such things are exactly in their line, in perfect keeping with their whole character. As for me, it is law that I, that such unwary folk as I, should be deceived. He gave me many and not doubtful signs. How often did I learn of his deceit and treachery toward others! I will bear it in silence like a man.

I have lost my friend by my own fault. It is law. I am punished and justly. But it is law that I shall win him again, for by the law of his nature he will be compelled to forgive me my sin.

I am touched by remorse. Law again; I have violated and outraged my moral, that is my human, nature. Born for a man, I have exhibited the passions and character of a beast. Both my wounds and their healing are under the law.

I have lost by death my friend, my parent, my child or wife. No strange thing has happened me. Only a fool could suppose himself exempt from such a fate. If I supposed that death could rob others and not me, and neglected to make preparations for him, I will endure these dreadful pains in silence, and will even wish them doubled that I may get my deserts. But if I have prepared for the loss of my friend by treating him in such a way as to leave nothing to regret, then I suffer that which is the lot of man, and suffer it under the best of all possible

circumstances. Here, too, my pain is a matter of law. My grief runs its course, my pains cease and a holy joy takes their place. My tears of grief turn to tears of joy, that such a one was, is, and ever shall be mine.

When suffering sickness and racked by pains, I find my best consolation in the thought that these, too, are a matter of law. They are the lot of man. My mother bore me to them.

One way in which the advantage of thus viewing things as happening by law appears, is that we are taught to husband our resources of resistance. If I fight the policeman I get my clothes torn, my head broken, and my case before the magistrate prejudiced. So in every case, if I strive against my troubles I must strive lawfully, and to strive lawfully I must know their law.

There can be no mistake here. To resist an evil I must know its nature; that is, the law of its growth. All efforts that I make which are not founded on a knowledge of the law of the evil are made at random and are certain to do but one thing—to exhaust my forces and make me unable to withstand the evil. If by philosophy we mean an understanding of the nature and laws of good and evil, it is plain that without philosophy a good life is much more hazardous and difficult than with it, for one may be destroyed by an evil which he might have overcome had he known its law.

W. W.

A WORLD-CRY.

ALL over the world, and in all historic ages,—not in Judea alone, nor yet in the time of Jesus alone,—the heart of man has looked out and on, expecting always something more and better.

The mystery of the order and beauty and wonder all about in the natural world has appealed to men from the first, and through the growing centuries the "glory" which has been shaping itself about the name which humanity has given to that mystery, has been increasing. The thought of man's brotherhood, slowly, very slowly, all over the world, through long ages, has sprung up likewise, and has likewise increased to more and more. The reputed song of the "angelic choir" over the bleak hills of Bethlehem was but the poetic expression of a world-cry. "Glory to God in the highest, on earth peace, good will to men", was but the inward aspiration and soul-song of an ever-broadening humanity.

"Only" this! Yet if it was *not* this, then it was nothing. While if indeed it *was* this, then shall the future on earth surely bring the prophecy to pass, and in the "glory" of a sought out and comprehended universe life men the world over shall reach out to each other hands of help, till all are uplifted.

JAMES H. WEST.

BLESSED BE BROWNING.

A lady who for many years has borne great domestic troubles, was induced last summer by some of her friends to undertake the study of Browning. In view of her sorrow she had lost what religious faith she

once had, and was only enduring life "because she had to live". She had not only lost sight of the Father's care that is around us, but she wholly disbelieved in immortality. Sad case! But it is a joy to relate what Browning is doing for her. Slowly she came to see what the poet's vision of life is, and slowly to be made aware that even her condition is for good. It is an inspiration to her friends to see the uplifting change taking place in her; to see the weary, dispirited face grow brighter; to hear her, though rarely, repeat from the poet words relating to loss and trial, but full of courage and conviction; and to *know* that these are teaching her undreamed of realities.

"Make the low nature better by your throes."

We may not tell what one poet's wisdom may do, through her, even for this "low nature"; but we do see what it is certain to accomplish for her, and so we say, "Blessed be Browning"! A. M. G.

Correspondence.

DR. BELLOWS'S SERMONS.

EDITORS OF UNITY:—I find myself impelled to make a few objections to my friend John Tunis's review of Doctor Bellows's "Sermons" in UNITY of February 6, page 288. I am obliged to think that if he had been "to the manner born" he would have written differently in several particulars. He would have known that this is not the first good opportunity that has been given "for estimating the value of his homiletic work". His "restatement of Christian Doctrine", published about 1859, was not a whit behind the present publication in its expression of the Doctor's mind and heart. Again, than Mr. Tunis's characterization of Doctor Bellows as "a refined orator", I cannot conceive of anything less apt. It would describe Edward Everett or George William Curtis, but we must distinguish things that differ, and Doctor Bellows's method was not theirs. It was impressive, spontaneous, tumultuous. Again, to speak of Doctor Bellows as having been "put forward" upon great occasions does not express the truth. He gravitated to the front by the weight of his personality. Again, "It was expected that he would" do so and so. But, if he was, the proverb, "The expected never happens", was generally made good. The only certain thing about Doctor Bellows's preaching and speaking was that you couldn't tell which way he would go or where he would bring up.

Again, the principal objection which Mr. Tunis makes to Doctor Bellows's sermons is that "they read like the effort of an anniversary occasion". But I cannot think that this is true of any except those that were written for great public occasions, as were only two or three out of the twenty-four in the new volume. And it is not true of these in Mr. Tunis's sense: "With his hand in his bosom the speaker is rounding off a telling period." Any one who knew Doctor Bellows after the flesh and spirit will resent that representation. It imputes to him a self-con-

sciousness and artificiality, which were as foreign to him as to a mountain torrent. If Mr. Tunis had said "With his hand in his pocket", or "With his hands in his pockets", it would have been a good deal nearer to the fact. What there is wrong about "the sweep of a comet or the orbit of a sun", as Doctor Bellows uses the expression, I cannot discover. The exception taken to the metaphor on p. 190—"the feather plucked from liberty's wing"—is well taken. Doctor Bellows's metaphors were sometimes, perhaps often, of this doubtful sort. But this was because he was not Mr. Tunis's "refined orator", but a "simple, sensuous and impassioned" one. But "*felix culpa!*" we could often say when his mistake was turned, as often times it was, such was his power of sudden self-recovery, into the happiest surprise. "It is exceedingly doubtful", says Mr. Tunis, "whether this sort of thing really helps and sustains life". If by "this sort of thing" he means the "congressional" metaphor he has just quoted, I should assent, while doubting the wisdom or the generosity of giving so much prominence to an unfortunate expression. But if he means the book in general, Doctor Bellows *did* "help and sustain" the life of many individuals and churches by just such sermons as are printed here. Not many of us who press into his wake will do as well. We must beware of making our own method of preaching a universal standard, seeing that "God fulfils himself in many ways, lest one good custom should corrupt the world". Martineau's idea that a sermon should be "a divine soliloquy", was not Doctor Bellows's. But then it was not Massillon's, nor Bossuet's, nor Chalmers's, who in their day and generation were preachers of no doubtful quality.

JOHN W. CHADWICK.

BROOKLYN, Feb. 8, 1886.

A SUPPLEMENTARY READING-LIST.

EDITORS OF THE UNITY:—I see in your paper of February 6 a short list of reading-matter for the benefit of young people interested in the study of Unitarian theology. May I add a few of the tracts and books that I have found to be interesting and satisfactory to readers:

"Three Stages of Unitarian Theology", Martineau; "Christian Unitarian Position", doctrinal, J. H. Thom; "Channing and Unitarianism in America", W. C. Gannett; "Origin of the Doctrine of the Trinity", Hugh Stannus; "Sin against the Holy Ghost", James Freeman Clarke; "Introduction to John", James Freeman Clarke.

The above-mentioned sermons or essays are all very short—all but the book by Stannus and the sermon by Thom are tracts; the latter, I believe, is soon to be published as a tract.

Those able to give a little more time may read in addition: "Martineau's Endeavors after the Christian Life"; "Christ the Revealer", J. H. Thom; "Religious Duty", Frances Power Cobbe; "Jesus and His Biographers"; "History of Jesus", W. H. Furness; "Christian Doctrine of Prayer", James Freeman Clarke.

The books by Furness are, I believe, out of print, but may often be easily borrowed and ought to be reprinted. Of all the books which I have lent to readers of Unitarian theology none have been more thoroughly enjoyed and cordially spoken of than Furness's "Jesus and His Biographers", but the others I mention have all been much liked, and cover several different sides of Unitarian theology.

Miss Cobbe's book gives the theistic position; Stannus, the controversial stand-point; Thom, the spiritual view of Christ; Furness, the humanitarian view; the book on Prayer, by James Freeman Clarke, contributes the devotional element; Martineau, practical religion.

Some of these books may be new to those, who on reading them will perhaps enjoy them as much as we have enjoyed them.

Yours truly,

L. F. C.

JAMAICA PLAIN, February 12, 1886.

SUPERSTITIONS.

EDITOR OF UNITY: I dislike injustice. I have just seen in the January number of the UNITY an article in which I think superstitions are treated with injustice. The author of the article pours unmitigated contempt upon them, not recognizing their significance, nor the work they do and have done, and warns Unitarians against them. I would like to say a few words of defense.

The primitive man, taking note only of what he can see, touch, taste, handle, perceives above and around him a mystery, a power which he worships according to the degree of recognition to which he is able to attain. This is the first round of the ladder which we are still climbing. As time went on, and knowledge and intelligence increased, men still recognized this mystery, this power, and worshiped it in other and higher forms. And now, in this nineteenth century, in the midst of its mechanical appliances, its scientific acquirements, its general culture, its clearer spiritual vision, we stand high on this ladder which the primitive man began to climb. Some, becoming giddy with their elevation, fall off; others, with steady heads and courageous hearts go on climbing, rising ever higher and higher, knowing well that the human mind cannot compass wholly the idea of this mystery, this power which we call God; but yet approaching nearer and nearer to a true conception of Him, understanding better his wisdom, and his beneficence through an increasing knowledge of his works, and attaining, through constant climbing, something of his ineffable purity and love.

Therefore, I say, cherish your superstitions, study your superstitions; they are the rounds of the ladder on which we ascend to the divine.

J. M. P.

GOD is about humanity as the sea is about the shores and wherever there is an inlet the tide comes sweeping in. We believe that God comes into humanity—into the brain as truth, into the heart as trust and love, into the life as character, just as fast as we are able to give him welcome.—M. J. Savage.

The Study Table.

Progressive Orthodoxy. A contribution to the Christian interpretation of Christian doctrines. By the editors of the *Andover Review*. Boston: Houghton, Mifflin & Co., \$1.00.

The book in our hands consists for the most part of the series of essays that appeared recently in the *Andover Review*, and which constitute, so to speak, the final cause of that estimable contemporary. It is not pretended, we are told, to create a new theology, but only to modify and enlarge established doctrines. However, the term new theology is used, but, it is said, as a convenient designation of a fresh movement in theological thought. What this fresh movement is, may be summed up in the single principle that has guided the development of thought in the series, the universality of the gospel. But this is found to be three-fold, as in the universality of sin, the universality of the atonement and the indispensableness of faith in Christ. By this light there is wrought out with patience and earnestness, the special problem of the incarnation, the atonement, the future state, missions, the scriptures. The uniqueness of Jesus and the universality make him, to an unapproachable degree, the representative, the mediator between God and man. The motive for missions is not that without the knowledge of the gospel, they will be lost, but the more inspiring one of loyalty to Christ, while, finally, there is not the slightest internal or external reason for pronouncing the Bible as a miraculous divine dictation.

Let us say here that "Progressive Orthodoxy" is a very unhappy combination. Orthodoxy does not mean verified truth, but the customary, received, established teaching, and to such a notion as this, the notion of progress has been ever unfriendly. Yet this is not a bad key to the whole attitude of these thinkers. There is first set down the received doctrine, and then a blue light is thrown upon it to moderate the abhorrence one would naturally feel. Or to the old straight-laced dogma, there is added a saving coefficient just like this word progressive added to orthodoxy, and thus the older rigor is mitigated, and the ancient superstition neutralized. One must expect them to blow hot and cold, to profess reason and practice the unreasonable. At one place "the question of orthodoxy [without its co-efficient progressive] happily merges in the more profitable question of truth", while in another with a commendable self-forgetfulness, or as we may say sect-forgetfulness, it is said, "whatever may become of our theory", etc. Angels and ministers of grace, defend us! At this point a great shock went over us. The whole struggle of rational religion has been to get men to say *character in religion* "whatever may become of our theory". Besides this was page 244, and we feared we should have to read the whole book through without one reassuring hint that the authors really entered into the secret of Jesus, about whose incarnation and atoning work they were parading so much empty verbiage.

It is one more attempt to revamp an obsolete or fading system, to give a garish attractiveness to the

old bones that smell of the tomb. As far as the east is from the west, so far is this from what we know as the real secret of Jesus. In the book it is all professional and metaphysical, it is a "view", "conception", the "two natures standing in adminicular relation to each other", "premise" and "conclusion". We can imagine Jesus saying, "Depart from me, I never knew you." The perfect simplicity of Jesus knew of character, righteousness, a sense of a rapturous communion with God, and of these it took great account, but we may confidently assert that of this schematism and systematic christology he knew nothing, and would be pained by nothing so much as to have his simple grandeur of aspiring love and untiring worship represented by it.

JOHN TUNIS.

The First Three Years of Childhood. By Bernard Perez. Edited and translated by Alice M. Christie. Chicago: A. N. Marquis & Co.

Never has there been such general devotion to the study of childhood as in the present time. The psychologist is looking curiously into the secrets of infant psychology, looking into and beyond the dawning of consciousness that he may find the incidents of development. The scientist is fascinated in tracing the bearings of evolution on the facts of child-life. The educator is realizing more clearly than ever before the significance of what is rudimentary as a preparation for what is to follow and the connection of the child's first activities with his subsequent ones; that education begins from the cradle, that the spontaneous life of the first three or four years gives the key-note to the after training; and it is by looking into these years that he catches glimpses of how the mind gropes its way into consciousness. No one can make a close study of rudimental psychology through the child without finding it a profitable and fascinating field. Among the most valuable aids to this study is "The First Three Years of Childhood", by Bernard Perez, with an introductory essay by James Sully. The book, fresh and delightful, is the result of years of close observation "in this particular domain of natural fact", a strong loving interest being his interpreter. By the light of evolution he explains much that he sees, which gives the book an added charm. While it is of special interest to parents, teachers and scientific students, it will delight the general reader, being written in a pleasing, clear style, and abounds with interesting incidents. It is a book that every reader will feel grateful for.

J. L.

AFTER reading the little book entitled "The Great Poets as Religious Teachers", by John H. Morison, we are tempted to repeat the old assertion that it requires a poetical nature to appreciate a poet. Surely the writer is nothing else than a spiritually minded man whose own soul revels in the inspiration of a Dante and rejoices in the songs of David. It is delightful in this prosaic age to meet with a plea for the nectar and ambrosia that will feed our highest natures. The tendency of liberal thinkers is so plainly towards the stimulation of the intellectual, at the expense of the spiritual in man, that we hail with pleasure the teaching of one who seeks to lead us from the con-

templation of a poem as a work of art to the inspiration which it offers to the thirsty soul. We are not accustomed to class Shakespeare and Goethe among religious instructors, but Mr. Morison points out with fervor the great work they have done in showing us the seed divine implanted in every breast; its upward growth so mightily hastened by culture, but a growth that is irresistible, and to impress upon us the grand principle of law—of the unity of all nature.

M. G.

EDUCATORS are sure to be interested in a book soon to be published by D. C. Heath & Co., in their series of "Educational Classics". It is a translation of Dr. Paul Radestock's "Habit and its Importance in Education". Dr. G. Stanley Hall, of Johns Hopkins University, writes an introduction to the book. Professor Radestock has devoted some of the best years of his life to practical teaching and to researches in the principles at the foundation of most habits. In this little book he draws freely upon the work of men like Wundt, Horwitz, and Lotze in Germany, and contemporary writers like Maudsley, H. Jackson, and the school of Spencer in England, and Ribot, Renomier, and Charcot in France.

A study of the book will impress one anew with the fact that all true education is but a building up of habits; and that, in order to have the building strong and beautiful, both physical and psychological laws should be observed. Normal school students, especially, will, on reading this book, find themselves confronted by some of the most fascinating phenomena of mental science, and will feel with renewed vigor what a responsible thing is the training of the human soul from the first faint dawn of the intellect and will to the full glory of manly and womanly hearts and minds.

WE have received from McClurg & Co. the first volume of *Mind in Nature*, tastefully bound in green cloth with yellow edges. This publication has been issued during the year in faultless typography by the Cosmic Publishing Company, and is the organ of the Chicago society for psychical research. Although we think these people are quite on the wrong track in searching for an explanation of some of the curious phenomena of our time, and of all time, yet the corps of special contributors to this magazine must command universal respect, containing as it does the names of Bishop Fallows, Dr. Thomas, Professor Swing, Galusha Anderson, Dr. Lorimer, and others equally worthy.

GENERAL BUELL'S "Shiloh Reviewed", in the March *Century*, will be accompanied by two lively communications in "Memoranda on the Civil War", dealing with some of the numerous controversies in regard to that contest. Colonel S. H. Lockett, who was on General Bragg's staff, describes what he saw to prove that the union army was taken by surprise, and also sustains the theory that General Beauregard was responsible for the incomplete victory on the first day. On the other hand, Colonel Alex. R. Chisolm, of General Beauregard's staff, maintains that the responsibility in the latter respect should be shifted to General Bragg.

The Home.

HOW SANTA CLAUS CAME TO THE HOSPITAL.

DEAR CHILDREN:—I told you a few weeks ago of the fire at the Cook County Hospital on Christmas day, and how the festivities were brought to a sudden and dreadful close by the burning of the tree and all the pretty presents. Every one was so thankful that no deaths occurred, that for a time the sorrow at the loss of the gifts was forgotten. But later, a few kind-hearted, generous ladies, who knew what would make the little ones happy, caused a chimney to be built from the floor to the ceiling on the very spot where the tree stood, and at the floor there was a fire-place large enough for Santa Claus to come out.

Let us imagine it was New Year's day. The little children had been eagerly watching for the hour to come when they should be taken into the hall, for they had been told there was to be something nice there; that many friends were coming and there would be music. At the fire-place we have spoken of was a small cot bed in which rested a huge wax-doll, almost as large as a child, and as it lay there it was hard for children or grown folks to convince themselves it was not a "real, truly little girl". Beside the bed, singing the little one to sleep, sat a small girl. Satisfying herself that the doll-baby was asleep, she rose quietly, placed the little rocking chairs in order, brushed up the hearth and hung up her broom and pan. Then she hung one of the sleeper's stockings beside the chimney, and peeping up, to see there were no obstacles in the way, left the bedside. Soon bells were heard and a sound like ponies' feet upon the roof, and looking up they saw what seemed a real Santa Claus, well wrapped in furs, getting into the chimney top. The little ones held their breath, half inclined to be frightened, but forgot their fears when he appeared at the baby's bedside and began filling the wee stocking. Having more good things than the waxen-child needed, he looked about before distributing the contents of his pack. One little lame girl, sitting close beside her much loved nurse, looked timidly on, never daring to speak, until Santa drew forth a large, beautiful doll with flaxen hair. He was looking toward her, and fearing he would not see her, she called out, "Here I are, Santa, right here!"

Not a child was forgotten. The friends who had opened their purses to replace the Christmas gifts with New Year's ones, were more than repaid for their time, money and labor, by the enjoyment of these little waifs. About the heart of their nurse the little ones wind themselves as truly as have their arms been wound about her neck. Her heart is large enough to take them all in and to be solicitous for their future welfare. One orphan boy of ten summers is constantly reminding her of her promise to find a home for him when he leaves the hospital. Each night he speaks to her of his new home and is

trusting her with a child's trust. "I begin to realize", she says, "how unable I am to fulfil this promise. Oh, if it could only be that some one who has a home, either in city or country, and room in it for another, would take this promising lad, I should be so thankful, and they would be well repaid in the love and companionship of the boy, and the blessing of Him who has said, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me'."

MRS. S. M. B.

CHICAGO, February 22.

PEGGY IN THE LIGHT OF A PROBLEM.

Peggy was "a wee, winsome thing", very sweet and gentle, never said "I will", nor "I wont", never pouted, kicked nor cried, was universally amiable, had scarcely manifested the hint of a temper in all her three and a half years' sojourn here. Peggy was a veritable sunbeam to papa, loving and devoted to baby brother, coaxing and caressing to mamma and a source of endless delight and admiration to Martha in the kitchen, who was her humble vassal. But for all these fine qualities pretty Peggy often sorely puzzled mamma. She had a will of her own,—or perhaps it was a wont of her own, which is not a whit less perplexing,—the kind of quiet force which reminded one of the story of the wind and sun when they tried to take the traveler's coat off. The wind blew and blew, but the man wrapped his coat the closer. The sun warmed and warmed, and he had to pull it off. Well, that was much the way with Peggy. She never blew, but just warmed. Never did what she was told not to, but sometimes didn't do as she was told to.

One day mamma said, "Peggy, now you are through with your blocks you must pick them up." "Isn't baby yeel nice? Oo's dlad oo's dot him?" sweetly queried Peggy. "Yes, baby is nice; but you pick up those blocks", somewhat decidedly. "Isn't Mar-fee nice too?" smiled Peggy. "You must pick up those blocks", said mamma sharply. "A-wh! 'ets taut 'bout sompin' else", cooed Peggy. Thinking this the decisive moment, mamma put the box and Peggy down by the blocks, saying sternly, "Don't leave here until those blocks are all in the box", and she walked off. Twenty minutes later she returned for the result. There lay the blocks, the box and the baby—fast asleep.

MATER.

To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender truth, or in order to save another, is positive enjoyment as well as ennobling to the soul.—F. W. Robertson.

No trait of character is more necessary or prominent than truthfulness. Cumulative or single falsehood always ends in destruction of itself.—Kate Gannett Wells.

UNITY.

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CHARLES H. KERR, *Office Editor.*

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CHICAGO, SATURDAY, FEBRUARY 27, 1886

CHICAGO.—A significant organization was perfected at Unity church last week, it being no less than one looking towards a co-operative life of all the literary and social societies connected with the Chicago churches. Delegates were present from some fifteen different churches. Over a hundred people were present. Mr. Milsted bade the delegates welcome. Addresses were made by representatives of the Presbyterians, Methodists, Baptists and Unitarians, and of the People's church. A constitution and by-laws were adopted. The ladies served refreshments. And the "Chicago Literary Union" was launched upon a career which we shall watch with interest and have more to say of in future.

THE Monday noon teachers' meeting was led by Mr. Blake. The text is the parable in which Nathan reproves David for his sin. The first question is intended to call out the thought of the children as to the proper naming of the act of the rich man who took the poor man's only lamb. The second question opens the discussion of the three functions of the Hebrew prophet. Nathan represents the prophet as a moral and political force. Gad was a seer, a wizard, a predictor, or diviner, but now we come to the higher type of prophecy, the reprover or preacher. This is a strikingly beautiful parable, worthy almost of Jesus, one of very few in the Old Testament and most poetical and beautiful of all. The story, from I Kings I: 5-53, of an intrigue in David's court in his old age is interesting as showing the political functions of the prophet. Nathan and Bathsheba get Solomon appointed as David's successor, and Nathan and a priest anoint him king. A discussion arose as to the difficulty of using these old stories in the Sunday-school. It was the prevailing opinion that we should endeavor to make the impression that

we are dealing with very primitive conditions of society and with semi-barbarous characters. Mr. Blake urged that we should study these stories simply as literature, and not attempt to present their characters as examples of anything.

DAKOTA PRAYERS.—One of the prayers at a recent church dedication was addressed to Jehovah, and informed him that the people of Dakota were afraid of droughts, storms, cyclones, etc., and asked that they might be purified from their sins in order to avert such calamities. Not a modern, but a very old-fashioned Hebrew prayer. That poor, benighted preacher could not have heard of the map drawn by some statistical and geographical genius showing the cyclone belt, from which Dakota is left out. Nor could he have remembered the accounts of good orthodox Christian dwellings, churches and colleges destroyed by cyclones, and stranger still, he must have forgotten the scripture declaration that God makes the sun to shine on the evil and on the good, and the rain to fall on the just and unjust. Another in a church in Iowa recently prayed thus: "Lord, bless those of our number who are detained at home by sickness, or any unavoidable circumstances. We do not pray for those who willingly absent themselves." The good orthodox brother who reported the above, said he thought it must have fallen strangely upon the ears of the listening Father. Verily there are many still "sitting in the region of darkness and the shadow of death". Broad is the field for missionary zeal and devotion.

A. A. R.

WANTED, A TEMPERANCE TRACT.—A friend writes: "At the present time I am asking this question. Unitarianism has always held the *theory* that righteousness of life is the essential need of mankind. Has it done what it ought in the direction of practical moral leadership? Has it effectively attacked the evils of our social life? Perhaps it has, but wishing a good strong tract to put into the hands of men who have the drunkard's weakness, I do not find any in either of the lists of the A. U. A. or Unity Mission. I am asking the A. U. A. to reprint a part of Channing's address on temperance as the best of which I know. Shall be glad of any information or help in the direction of the reformation of drunkenness. This will be more esteemed than high discussions of the philosophy of religion and science."

THE HERMIT HEARD FROM.—*Dear Unity:* Remained in Darien until there arose a great famine in the land, and I was forced to go down into Egypt or some other place in search of food. Spent three weeks pleasantly with the Unitarian church in Helena Valley. Then went northward to Arcadia, found Brother Owen at his post, doing noble work for the liberal cause. On the 14th, lectured at Independence, eight miles from Arcadia. I next proceeded to Gilmanton, where I found an intelligent farming community scattered over an area of several miles, who were without any preaching, and, with a few exceptions, outside of any church. They had nearly completed a church edifice, which, when finished, will cost \$1200.00. They knew little of Unitarianism, but were liberal, and the Hermit went to work

among them. After going about from house to house through the whole community, and preaching three Sundays, I have succeeded in organizing a Union church, in which about forty families are interested, and have been engaged as its pastor for the year beginning February 1. The work on the new church is progressing rapidly. Everybody seems ready to "lend a hand". The ladies have just completed a fine quilt, and are getting ready to give an oyster supper for the purpose of raising funds to help the work along. Even the school boys come over during the noon hour and nail on lath, and last week the minister divided his time between *pounding his fingers* and driving nails. The services were held in the church last Sunday for the first time. This was Dedication No. 1. Dedication No. 2 will take place as soon as the building is finished, which we hope will be early in the spring. Nearly all is done now that can be done until the walls are plastered, and that is not to be done until the freezing weather is over. The services are well attended, and the people are united and work together with a will.

NATHANIEL THE HERMIT.

GILMANTON, WIS.

YUCATAN.—A correspondent says: "We have had a foreore of progressive euchre, in which all classes, Methodists and Presbyterians, even, have taken a part. I have tried to see one or two good things about it, but am satisfied that the evil far overbalances the good. A good sign is manifested of late. Players are beginning to quarrel about 'cheating' and the unjust gaining of 'prizes'; so there is some hope that the eyes of the more sensible part of the community will open to a view of the supreme nonsense of the thing." We suppose that UNITY readers in at least twenty different towns will suspect that this correspondent does not live in Euchretan at all, but in their *own* neighborhood.

A BOOKSELLER in Tokio, Japan, desiring to sell his wares, thus advertised them in the newspapers: The advantages of our establishment:—1. Prices cheap as a lottery. 2. Books elegant as a single girl. 3. Print clear as crystal. 4. Paper tough as elephant's hide. 5. Customers treated as politely as by the rival steamship companies. 6. Articles as plentiful as in a library. 7. Goods despatched as expeditiously as a cannon ball.

ONE of the most interesting letters in the Book List discussion raging in England is that of Mr. Stanley, who writes: "You ask me what books I carried with me to take across Africa. I carried a great many—three loads, about 180 lbs. weight; but as my men lessened in numbers, stricken by famine, fighting and sickness, one by one they were reluctantly thrown away, until finally, when less than 300 miles from the Atlantic, I possessed only the Bible, Shakespeare, Carlyle's 'Sartor Resartus', Norie's Navigation, and Nautical Almanac for 1877. Poor Shakespeare was afterwards burned by demand of the foolish people of Zinga. At Bonea, Carlyle and Norie and Nautical Almanac were pitched away, and I had only the old Bible left."

LAST Monday evening four hundred guests sat down to a complimentary banquet at the Palmer House given to Professor Swing on the twentieth anniversary of his arrival in Chicago. Representatives of Presbyterian, Methodist, Unitarian pulpits, and what was characterized as the "No Name Series" spoke their word of fellowship, congratulation and appreciation. During these twenty years' labor the theological climate of Chicago has been much modified. The chasm between the beautiful and the dutiful has been narrowed. The distinction between theology and religion has been more clearly emphasized. And the ascendancy of life over creed, love over dogma, has been better recognized. And in bringing about this change David Swing has had a large part to perform.

A CORRESPONDENT from Kansas sends us the following short-metre explosion of an old error. He also tells us that in his seventieth year he is a diligent tract missionary, having distributed over five hundred tracts among his neighbors recently, of which were fifty copies of Mr. Learned's "Bible Regained" and fifty of Mr. Blake's "Natural Religion".

Absurdity teaches that conversion is a miracle; that a sensational thrill or emotion is a reliable evidence of conversion. Truth teaches that conversion is a persuasion, wrought in the mind by the force of truth. The truth makes us free—purifies us—sanctifies us. We become pure by obedience to the truth. Religion is an intellectual thing—a common sense thing:—in our minds serve we the Lord. The truth persuades us to love godliness and thus we are converted. "The truth is quick and powerful, sharper than any two-edged sword."

Persuasion, when thorough, is conversion. There is no mystery in conversion. A miraculous conversion would constitute machine holiness; a machine may possess mechanical but never moral excellency. "All holiness in God, angels or men consists in voluntary action." J. HERVEY MILLS.

IONIA, Kansas.

IF a century or two hence there is some curious student searching into the manners and morals of our city in the year 1886, he may come upon something that will puzzle him very much. He will find that Central music hall is the scene of the preaching of our most noted preacher, Professor Swing, the place where Arch-deacon Farrar lectured, and where our most distinguished speakers generally are heard, and our finest concerts are held. And then he will find that on a certain evening, the 15th of February, the same hall was filled to see a wrestling match between a man from Japan and a man, or a brute, from Wisconsin. The doubt concerning the humanity of the creature from Wisconsin arises from his behavior on that occasion. Instead of wrestling fairly, he caught his opponent in a peculiar manner, seized one of his feet, and twisted it so as to dislocate the man's ankle. This gave him the victory under the rules, and was a short and easy manner of winning the money that had been staked by his friends. The best thing, the only good thing in the whole matter, is the fact that the immense audience was roused to the highest pitch of indignation and howled its derision in so fearful a manner that the victor was glad to escape from violence.

U.

Announcements.

The Subscription price of **UNITY** is \$1.50 per annum, payable in advance. Single copies 5 cents.

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THE WESTERN CONFERENCE.

The treasurer, secretary and directors of the Western Conference desire to remind the churches of the west that the present conference year is fast drawing toward its close,—only two months remaining before May 1, when all accounts should be closed—and still many societies have not yet forwarded their yearly contribution to the conference treasury. Will not our western ministers, and not only our ministers but also the trustees and financial committees of our western churches, be so good as to give immediate attention to this matter, and see if they are in the list of those whose apportionments are yet unpaid?

Attendants at the last annual meeting in St. Louis will remember that the feeling there was that we ought all to join hands to push the important work of the conference with greater vigor than ever; and, to make the work more effective, it was voted to increase slightly the apportionments of the various churches. But conference votes, however hearty or wise, are of practical avail only as our ministers and churches stand by them and help realize them in deed. Only two months more before May! Our western work was never more important than now. It was never more necessary than now that it have the co-operation of the churches. Its finances are in arrears and pressing. We can come to the end of the year in good financial condition if all our churches that are behind in their payments will come forward at once. But there is no time to be lost. Brethren of the western churches, this work is your work; will you sustain it, and with promptness and vigor?

J. T. SUNDERLAND, *Secy.*

C. S. UDELL, *Treasurer.*

CHICAGO CALENDAR.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. Service at 10:45 morning. Sunday, February 28, sermon by the pastor, Rev. J. V. Blake. Sunday-school at 12:15. Longfellow class on Wednesday evening, March 3, at 7:30. Third Alphabet tea-party Friday evening, March 5, at 6:30.

ALL SOULS CHURCH, corner Oakwood boulevard and Ellis avenue. Rev. Jenkin Lloyd Jones, minister; residence, 2001½ Thirty-seventh street. Sunday-school at 9:30 A. M. Church services at 10:45 A. M. Sunday, February 28, subject, "The Religion of the Majority". Monday, at 8 P. M., the Robert Browning section of Unity Club will meet at 2001½ Thirty-seventh street. A paper entitled "Browning's Interpretation of the Poet's Mission" will be read by Mrs. E. E. Marean, followed by a conversation on Book IX of "The Ring and the Book". Thursday, March 4, at 8 P. M., the second in the course of All Souls "Parlor Lectures" will be given by Rabbi Hirsch at Mrs. Thomson's, 4032 Ellis avenue. Subject, "An Hour with the Sages of the Talmud". Teachers' meeting will be held in the pastor's study at 7:30 P. M. Friday.

PARLOR LECTURES for the building fund of All Souls Church. Friday, February 26, 8 P. M., Rev. J. L. Jones, "Jean Francois Millet", at the residence of Mrs. W. D. Anderson, 1343 Oakwood boulevard. Thursday, March 4, 8 P. M., Rabbi Hirsch, "An Hour with the Sages of the Talmud", at the residence of Mrs. A. M. Thomson, 4032 Ellis avenue. Friday, March 12, 8 P. M., Rev. J. Vila Blake, "Mid-summer Night's Dream", at the residence of Mrs. Edward Manierre, 2352 Prairie avenue. Thursday, March 18, 8 P. M., Mr. William M. Salter, "Marcus Aurelius", at the residence of Mrs. F. D. Patterson, 3834 Langley avenue. Course Tickets, \$2.00.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter; residence, 13 Twenty-second street. Service begins promptly at 10:45 A. M. Sunday-school promptly at 12:15. The Ladies' Industrial and Benevolent Society meets every Friday at 10 A. M. The Industrial School holds a Saturday morning session. Next Wednesday evening, March 3, will be held our regular monthly church sociable. Next Friday evening, March 5, the study section of the fraternity holds its regular fortnightly meeting. Subject, Elizabeth Stuart Phelps.

UNITY CHURCH, corner of Dearborn avenue and Walton Place. Pastor, Rev. T. G. Milsted. Services at 10:45 A. M. Sunday-school at 12:15.

UNION TEACHERS' MEETING, Monday noon, March 1, at the Channing Club room, 175 Dearborn street, room 93.

If the Boston subscriber who sent \$1.50 in renewal of subscription will kindly give name and address, we will see that the amount is properly credited.

"Mrs. L. A. F.", who writes from "Brighton", no state named, desires the publishers to discontinue sending **UNITY**. They are unable to find any such name on the list, and must request "Mrs. L. A. F." to state where her copy of **UNITY** is being sent.

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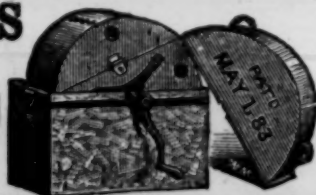
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